443 571 [203] The market is the place where people meet, inspect merchandise and observe other people, gossip, hear and pass on news items, drink pombe, discuss business and non-business matters, and where they do many things which are useful and many others which are superfluous. Many Barundi visit the market even if they do not intend to buy or sell anything, merely to amuse themselves. If things become too lively in [625] the beer section or if a fight starts, the market police aided by the peaceful elements among the population quickly succeed in restoring order.

436 The German East African heller is the current coin at the main markets of Usumbura, Kajagga, and Gitega. Silver rupees, half rupees, and quarter rupees are seldom seen. Apart from the heller, all sorts of other money substitutes are in circulation at other markets of the northern lakeshore belonging to Urundi. The heller has not yet penetrated into the large area of central Urundi, and it is known only at the few missionary and government posts and along the main roads linking them. Even there it is accepted reluctantly. Beads are still the most important medium of exchange in this area, notwithstanding the efforts of the government to introduce hellers and rupees everywhere in order to facilitate not only trade but also the future collection of taxes. These efforts will only meet with success after Urundi has actually been placed under government administration and after a hut or head tax has been introduced which has to be paid in currency. The same is true of Ruanda. There, however, the use of currency has already spread considerably as a result of the export trade and the residency at Kigali with its traders' settlement which has been established in the interior for years.

The small coin most in use in Urundi is the pink bead simsim or samsam; a string (kete, Kette? [Kette, "string" in German]) of beads, approximately 30 centimeters long, is the monetary unit. It is equivalent to three hellers. Ten strings equal 1 ifundo; 10 ifundo equal 1 ingoje; 10 ingoje equal 1 [301] akanono (No. 19, p. 111). The samsam bead is also used as the principal neck ornament of men and women.

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

614 3. Abakono.
4. Abagisere, totem, *enyamanzi*, wagtail.
Sub-divisions:
(*a*) Abasinga, totems, *enyamanzi*, and *lubombo*, a cow.
(*b*) Abazigaba, " "
(*c*) Abatyaba, " "
5. Abazigaba.
6. Abasinga.
7. Abawungara.

[582] The members of this clan intermarry and also marry people from outside tribes and from the clans Abakongole, Abaswere and Abasinga, but not from other clans, for these four clans were despised people and men of other clans would not marry girls from them.

8. Abatyaba, totem, *enyamanzi*. Abanyiginya and Abega clans refuse to marry girls from this clan.
9. Abasindi, totems, *mpekhi* and *efuti*.
10. Abakongole.
11. Abasambo, totems, *epu* and a house burned down and lightning. These came from Ankole.
12. Abaswere.

GOVERNMENT

643 The head of the country was the king, whose title was
692 *Omwami* or *Mugabe*, and all important cases had to be brought to his court (*Kambera*) for trial. The king, however, did not
634 appoint the great chiefs or *Abatwala*, for their offices were
[428] hereditary and they had been appointed by former kings, who divided the land into some forty districts and put a district chief over each. When, however, a district chief died leaving a son who was too young to manage the estate, the king appointed a guardian, often a brother of the dead chief, who administered the estate until the real chief was old enough. The new chief might then give his guardian a chieftainship under him and retain him as an advisor. If the guardian did not receive or accept such an office, he went to the king, who found him some post.

634 Each district chief was the magistrate in his own district;
693 but appeal might be made from his jurisdiction to the court
[203] of the king, to which the chiefs were summoned by crier, for